

/152 cont. /

804 reflective and sly facial expression is exactly the same as ours.

O. Techniques

439
511 A definite domestic industry is present. Whatever the Auin really needs, he is able to manufacture for himself. All imported objects are luxury items. I make an exception in the case of the iron lance points, but I believe that if necessary the Bushman could even do without them.

463 The beginnings of a division of labor can be seen in the fact that only certain individuals practice the smith's trade; which, incidentally, does not extend to the manufacture of lance points.

323 Pottery is unknown.

439 Pots, supposedly from the Okovangga, are to be found sporadically. The Auin, however, is unable to repair such a vessel, as by puttying.

285 Rings of braided grass are manufactured. I myself have never seen them, since they are only made of young, but no longer green grass, in other words, shortly after the rainy season.

[294] It is said that at the same time of year certain special artists braid hat-like head coverings.

The grass rings and hats have only a limited durability, for in September and October there was none left for me to see.

[415] Sieves are made of parallel grass leaves joined together by thin strings. They are used to strain food.

"Kiris" are made with attractive decorations (Fig. 12).

413 A root stock with a knotty end is peeled and made smooth.

531 A kind of pyrography is practiced on it by wrapping it, leaving bare spaces, with a long strip of the wet bark that was peeled off, and then placing the entire stick in red-hot coals. The unwrapped parts burn to a black color, while the other parts remain white.

I could not learn the purpose of these decorated sticks among the Auin. They use rough, pointed sticks for digging sticks. The kiris, therefore, seem to be luxury articles.

412 Iron knives, sharpened pieces of iron, or lance points are used as tools. As an example of pyrography, see the pipe plug, page 33.

INDUSTRIES AND TRADE

143

finds expression in the numerous observances and beliefs developed in relation to the sources of water, and especially to the rain. Here, however, we may note how the Bushmen cope in practice with this ever-present problem. 182
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Caches of ostrich egg-shells containing water are often buried in the ground or hidden in a tree for future use, and to steal them is one of the greatest offences in Bushmen life. When even these have given out, a substitute is found in various succulent plants, especially the *naras* and the *tsama*, which contain enough moisture to relieve thirst and which are still available for the first part of the dry season. In some parts of the Kalahari water may still be found below the surface at this time, and to obtain it the people make use of an ingenious filter. A hole is dug in the sand where the green colour of the grass indicates the presence of the subterranean water, and with a reed tube to the lower end of which is attached a bundle of grass they painfully suck out drop by drop the water that has collected below, then carefully transfer it to the egg-shell bottles. But when even this resource fails them, they are compelled to make hurried marches back to the permanent waterholes, to which they cling until the coming of the rainy season again enables them to move out into the sand veld and resume their normal hunting life.¹ 312
[685]
[824]
[271]
[221]

INDUSTRIES AND TRADE

Industries

Besides their food, which they must find from day to day, the Bushmen have need of little but their weapons and utensils. Their household possessions are few, for they seldom own more than they can conveniently carry about with them, and all their industries are essentially domestic.² 510

From wood they make their huts, the staves of their bows and spears, quivers for their arrows, digging-, throwing-, and firesticks, the long barbed stick used for catching spring hares and other burrowing animals, the poison sticks on which the arrow poison is gathered in lumps after it has been prepared, the spits (sometimes 322
[342]
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[412]

¹ Livingstone, *Missionary Travels*, 51; Chapman, *Travels in S. Africa*, II, 297; Passarge, *Buschmänner*, 51, 70-1, and fig.; Schultze, *Aus Namaland und Kalahari*, 671-3; Seiner, "Bereisung der Omaheke," 293-4.

² The most comprehensive account of Bushman Industries is to be found in Gretschel, "Die Buschmannsammlung Hannemann," *Jh. etnol. Mus. Vks. Leipzig*, v (1911-12), 89-113, pl. xxiii-xxix, which relates chiefly to the Auen; cf. also van Rippen, "Notes on Some Bushman Implements"; Stow, *Native Races of S. Africa*, 62-80; Passarge, op. cit., 81-94; Gents, "Beiträge zur Kenntnis der südwestafrikanischen Völkerschaften," 297-301; Kaufmann-op. cit., 152-3; Schultze, op. cit., 658 sqq.; Werner, "Ueber die Heikum- und Kungbuschleute," 257; D. F. Bleek, *Naron*, 2-10 *passim*; Fourie, "Bushmen of S.W.A.," 103. [114]